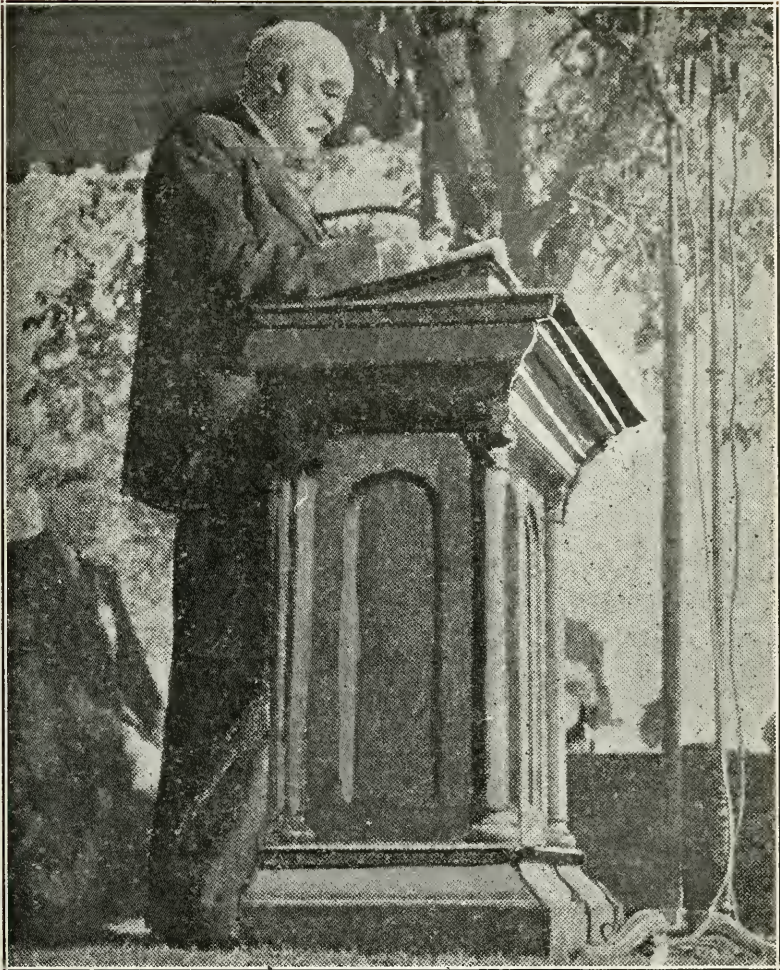


August 3
1939

Millennial Star



Heber J. Grant, Leader

Mormonism shows the way.

(See page 482)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?—I Peter 4: 17

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THIS WEEK'S COVER—

A PICTURE of President Heber J. Grant addressing a group of saints is shown on the cover of this week's STAR. Active, though well into the eighties, President Grant typifies the type of leader who has stood at the head of the Latter-day Saint Church. To a world which is looking for leaders to show them the way, what has the Mormon system to offer? (See page 482)

IN THIS ISSUE—

- How does the Church prepare one for leadership? See page 482.
- Why is the Gospel so completely superior to any man-made philosophy? See page 487.
- What opportunity for blessings from the Lord is being ignored by many saints today? See page 488.

Prepare For Leadership

By ELDER SAMUEL O. BENNION

Of the First Council of Seventy



THE SAVIOUR said, as recorded in the Gospel of St. Matthew:

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5: 14-16)

In these troubled times the Latter-day Saints have a great opportunity to bring to mankind a necessary type of leadership. Serious problems confront young and old alike. Many are sorely tried through economic difficulties. Others are being lured away by the wicked who conspire to get gain through merchandising the souls of the people. Yet the majority of the people desire that which is good. Generally they are willing to do right, if they are properly directed.

In every neighbourhood and community there is a demand for leadership and faith to dispel perplexity and implant a firmness of purpose which all men need in these troublesome times. An outstanding figure in every circle has the power to influence his associates, and if that individual has a true conception of leadership, he may become a blessing—not only to his immediate circle, but to his community, his church, his state and nation.

Frequently we hear men and women lamenting the lack of persons upon whom they may depend to step out and take a directing position in their organizations. We hear this from many of our own people who seem to forget that we have the power within the Church to develop the finest kind of leadership known upon earth; not only individual leadership, but collective leadership, which in turn can make of this people a mighty power for good in the world. It has already done so to the extent that now in many places, the Latter-day Saints are recognized for what they really have accomplished. We can and must carry this progress still further, until we truly become as a city on a hill, a beacon light in the dark of night, setting an example in the art of living which will attract the gaze of thinking people everywhere.

To do this will require the united effort of the members of the Church and the perpetuation of the high standards and high ideals fostered by the Church. We must provide the leadership in our wards and branches to achieve this purpose.

If we are to do so we must learn that the first element of true leadership is faith in God and obedience to His principles. This truth has been recognized all down the ages. We are all familiar with the example of Saul, who lost his position as a

leader and king of Israel because of his failure to obey the command of the Lord as given through Samuel the prophet. The essence of the rebuke uttered then is pertinent today.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15: 22)

We are equally familiar with the blessings and strength of leadership which came to Nephi as a result of his willingness to obey the teachings of his father Lehi.

If we would succeed in developing true leadership within our own groups, then let us remember that the first essential is to follow willingly the advice and counsel of those who preside over the Church.

The next step is activity. Experience has shown us that the great developer of leadership among the Latter-day Saints is activity in the Church—participation in the programmes of

This Article

THE world today is in need of leaders. From all parts of it come the appeal for guidance into the proper paths. Elder Bennion points out the influence for good possessed by the outstanding figure of the group, and urges that such people gain a true conception of leadership. He shows what the Church does to develop leadership, and that its methods are sound as demonstrated by the many fine leaders of the Church who rose from humble beginnings.

the various quorums and auxiliary organizations. How many times have you seen men or women weak and trembling from inexperience, when placed in positions of responsibility, grow into stalwarts in the Church, as they have assumed the mantle of their calling and diligently endeavoured to build up the kingdom of God here upon the earth?

You have also seen young men called on missions who have seemed weak and timid, but when they have returned after two years or more of active service in the mission field, you have seen a trans-

formation you could hardly have believed possible. Why? Because they have developed the qualities of leadership through their persistent activity in the Church.

There is no better evidence of the fact that activity in the Church develops the quality of leadership in the lives of the Latter-day Saints than in the careers of the men who have presided over the Church.

The humble beginning of the Prophet Joseph Smith is well known. His education was limited. He was obliged to start work early in his life to contribute to the support of himself and other members of the family. Yet from that humble beginning he became one of the greatest prophets of all time. He not only became the dynamic leader of a fast-growing, modern Church, but he set forth principles of government worthy of study by our greatest statesmen, and in the latter part of his life became a candidate for president of the United States.

He was a great colonizer in the central west, and envisioned the eventual movement of the Pioneers to the Rocky Moun-

tains. He became one of the great leaders of all time, and all this through his activity and faith and obedience to God and the Church of Christ.

Brigham Young likewise had a humble beginning. He was a tradesman in very ordinary circumstances. When he joined the Church and entered heartily into its activities, he began the development of traits of leadership which today are being heralded in motion pictures, over radio broadcasts and among men trained to measure greatness in the perspective in the passing of time. He successfully directed the emigration of the Latter-day Saints to Utah and later the emigration of a large section of Western America.

President Taylor, President Woodruff and President Snow also had humble beginnings. They, too, rose from the ranks and achieved greatness through their untiring service in the Church.

Few boys had a more humble beginning than President Joseph F. Smith. Deprived of both of his parents early in life, he was obliged to work hard for a living, but he gave himself freely to the work of the Lord. Through active service in the Church he developed rare qualities of leadership. As he served, he grew in power, until the time came when he stood at the head of the Church, giving it an inspired administration.

President Grant on various occasions has told of the humble beginning he had; and of his weakness in going to preside over the Tooele Stake as a young man. But when we regard the President as he is today, we are inspired by the greatness of his leadership, and his faith in the work of the Lord.

Few men have received the high tributes of love and esteem that have come to him. Yet every tribute has been earned by continuous unselfish service in behalf of his fellow men. Through his inspired leadership he today directs the religious affairs of nearly a million members of the Church in all parts of the world.

And how did he achieve this power of leadership? We answer: Through service in the Church of Christ our Lord.

Every one of us wields some influence among those with whom we associate. No matter in what capacity we may serve, we can develop qualities of leadership through unselfish service in the Church. We then shall grow in power and influence and thus shall we learn the truth of these words:

Whosoever will be great among you, let him be your minister;
And whosoever will be chief among you, let him be your servant. (Matt. 20: 26-27)

The world today is sorely in need of the principles of the Gospel. We have an abundance of gold and silver and food-stuffs, and much intellectual power, but we lack the desire to worship God. All must be brought to a knowledge of this condition and learn to repent of their transgressions.

The Latter-day Saints hold the key to this situation—the inspired words of God that have come to the children of men from the time of the beginning of this Church, inspiring those great leaders even until now, must be taken into consideration by the doubter and by those who do not know.

The Guiding Beam

By GEORGE A. MUIR

CONDENSED FROM THE IMPROVEMENT ERA

TONIGHT Pilot Marty Allen was being feted; a hero going forth to reap the laurels of a recent act of recognized bravery in rescue work.

As he surveyed his uniformed figure in the full-length mirror that framed the inner panel of the wardrobe door, Marty Allen was humming softly. He liked this hero business.

Before he was seventeen, Marty had built what he termed an exact duplicate of the Wright Brother's original biplane. He powered it with a twin motorcycle engine. It carried him several hundred feet, then set him down unharmed amid a pile of broken struts and braces and smelly wing-dope.

A few years later he was barnstorming the country, picking up passengers for short flights. He served six months with an Air Circus, stunt flying. But with all his apparent recklessness Marty was not careless. Never had he been "grounded" for an infraction of air regulations.

He placed the brush back on the bureau and briskly entered the apartment's small sitting room where he acknowledged his wife's gasp of approval with a smart hand-salute.

The eyes of his wife were large, her voice was small. "I called a taxi," she said. "It's waiting."



"Thank you, darling." Marty reached for Elaine's wrap, placed it around her delicate shoulders.

"You still want me to go with you?" Elaine was asking.

"Of course I do," he smiled. "Bask in the reflected glory, my dear. It will do no harm."

The banquet table was in the main room of the Aviation Club. One end of the room was semi-circled, Hall of Fame fashion.

On the walls, spaced equi-distant, large tablets hung, each with the head of one famous in aviation history standing out in bronze relief.

Introductions were given and acknowledged, and the banquet was the final course before Jeff Palmer arose to give one of his generous speeches.

Marty listened with mild interest as the Club's progress and its value as a civic institution was pointed out.

Suddenly he straightened in his chair and tensed as the speaker pointed to the tablets on the wall of the room, swiftly reciting biographical details, emphasizing points that had made each one of the aviators great.

Marty Allen could feel himself shrink. He fumbled with racing thoughts, trying to understand.

"And now we have gathered here to pay homage to one of us." The words of Jeff Palmer roared in Marty's ears. He started to raise a hand in protest.

"One who unhesitatingly offered his experience and life," Jeff Palmer continued, "in order to carry life-preserving serum to that group of people isolated from the world by recent devastating storms. And now before I introduce the man who saved over a hundred lives I have a surprise: motion-pictures of his take-off on that fateful and stormy night."

Lights were dimmed, eyes turned toward the picture that was flashed onto the hastily raised screen.

Wind was slashing rain, lightning flashed brighter than the glaring field lights.

Like shadows, people raced about—then Marty Allen in oil-skins. A farewell kiss to Elaine who stood there drenched and not caring. Marty climbing into the cockpit of *The Bullet*, a single seater, the only ship he trusted to ride the storm.

A tremour ran through the ship as Marty gave it the gun. Then it seemingly leaped into the air only to dip and roll as it fought the wind.

The wheels of the plane came dangerously close to the power lines that edged the field. A sudden zoom as wind caught under the wings, and a disaster was averted.

A close-up of Elaine. Strained, white face upturned, eyes closed against the beating rain. A quiver on her delicate lips.

Lights flashed on in the room. Marty was holding Elaine's hot balled hand in his own. He straightened it gently, placed it on her lap before he arose.

He accepted the token, a medal that was laced with a long gold chain, that Jeff Palmer wordlessly extended. He glanced tenderly at Elaine.

"Gentlemen," Marty Allen's voice was low and even. "I wish to continue with words where the picture left off."

"As you know, an hour after my take-off my radio went dead. I lost the beam. I flew blind until the needle on my compass jerked crazily, then froze up. There was nothing to do in that vast wilderness of night, nothing but to keep the ship on an even keel by close observation of the horizon indicator.

"I was lost. On sudden impulse I kicked the rudder, turned the ship nearly at right angles.

"Shortly after I made a safe landing on a field which had been cleared and lighted for me.

"I never knew why I kicked that rudder, turned the ship. I thought it was good flying—instinct—until now when I saw that prayer on the lips of my wife.

"Gentlemen, I beg your permission." With a graceful gesture Marty placed the golden chain around the neck of his wife.

"To the real hero," he proclaimed. "To one whose unending prayers were a guiding beam."

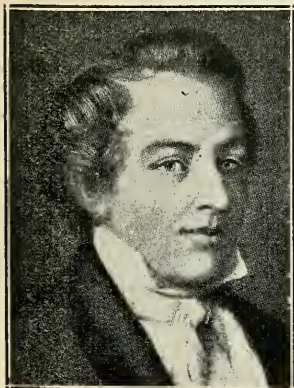
Eternal Nature And Free Agency Of Man

By WILLIAM E. BERRETT

Of the Sunday School General Board

OF all the subjects which have interested and intrigued man from the beginning of time the greatest has been that of "man" himself. And strangely enough with all his study man has learned relatively little of himself. His birth has remained an eternal wonder, his capacities an unpredictable matter, and his death a mystery. Whence did man come? What purpose can his earthly existence serve? And whither if at all does he go when life is gone? The opinions of men have varied throughout the ages—the highest concept being voiced by the Prophets.

It may be observed that when man without inspiration from God attempts to solve his own origin and destiny that the conclusions reached are rarely elevating or comforting. And this is inevitably true because of man's inability to look into the nature of life before it enters the body or after it leaves it. Great as a philosopher may become in the eyes of his fellows his views on life are too restricted to be reliable if the whole of his data be drawn from the short span of man's existence on this earth.



The Prophet

The Prophet is not content with a study of observable data—he is conscious that a child may learn much of his father beyond that which the child himself can observe. He is conscious that God, the Author of life, has a knowledge beyond the capacity

or opportunity of his children and he appeals unto that Heavenly Father. The result of such appeals throughout the ages has been a series of revelations on the eternal nature and free agency of man, strikingly in harmony one with the other—elevating in character and giving a purpose to life that brings understanding and peace. At times during man's history the knowledge of man thus attained has been lost, especially to portions of the earth's inhabitants.

It remained for the Latter-day prophet, Joseph Smith, to restore again to the world many of the testimonies thus lost and to add to them his own concerning the nature of man. For this concept he himself claimed no credit other than as an instrument in the hands of God for bringing together such fragments of knowledge.

The concept of man which Joseph Smith restored to the world is at once the most beautiful and the most reasonable

(Continued on page 490)

THURSDAY, AUGUST 3, 1939

EDITORIAL

The Ledgers Of The Lord

REPORTS for the British Mission for the first half of 1939 have been compiled and forwarded to the headquarters of the Church. These reports reflect not only the activities in the mission as a whole, but give the record of each member of the Church in Great Britain. They are filed for future reference, available to all Church authorities, from which they may ascertain the condition and standing of the members.

One of the best criteria by which to judge the faith and faithfulness of members of the Church is their tithing record. They who faithfully observe this law are generally found to be the most active, the most faithful, the most uncomplaining, the most willing workers of the Church.

The Law of God

TITHING is a law of God to man, with promises of rewards and punishments. To ancient Israel He said, "Bring all your tithes into the storehouse that there may be meat in mine house," which admonition He repeated to the saints on the western hemisphere, as recorded in the Book of Mormon. Paul, the apostle, wrote to the Hebrew saints, "They that are the sons of Levi who receive the office of the Priesthood have a commandment to take the tithes of the people according to the law." In this dispensation the Lord said, through the Prophet Joseph Smith, after requiring the surplus property of the saints, "And this shall be the beginning of the tithing of my people . . . those who thus have been tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever for my Holy Priesthood, saith the Lord."

Equal Credit For All

FEW, if any, consistent, honest tithe-payers have apostatized from the Church. No man can retain his standing in the Church to the end if he fails to observe this law. No one who has an income is exempt. The poor widow and the millionaire get equal credit if each pays a tithe of what he has.

The Lord's ledger will show whether a member is entitled to dividends or whether he is listed as dishonest. Is a non-tithe-payer then dishonest? The Father said to Malachi, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Men should be sure that all their business dealings are on such a plane

that they cannot be accused of having robbed anyone, least of all the Lord, in acquiring worldly goods.

The saint in Britain who has ten shillings and feels he cannot return one of them to the One who gave him all, seemingly does not appreciate the fact, so often proved, that nine shillings with the blessing of the Lord are more valuable than ten without.

We call attention of the saints to the fact that each time they take the sacrament they renew their covenant with God to "keep His commandments which He has given them," and they ask "that they may always have His Spirit to be with them." How many have stopped to realize that the non-tithe-payer is failing to keep the commandments? The one officiating at the sacrament table witnesses for each member present that he is willing to remember Him and *keep His commandments*.

A Free-Will Offering

IT has been said that tithing is an income tax divinely assessed and paid as a free-will offering. It is free from all coercion, but there are definite penalties for its non-observance, material, social, psychological and spiritual. The Lord said the idler shall not eat the bread of the worker. The law of tithing amplifies this thought. All should share the responsibility of the expenses of the Church; none should share in the blessings of the Church without making their own fair contribution. It is a debt of honour, a law of financial liberty.

The habit of paying tithing is a wholesome influence in the family unit. Where parents deal honestly with the Lord, their children will be inclined toward honesty. It is a guarantee against the soul-destroying vice of greed. He who pays his tithing will have a living, increasing faith. He draws nearer to the Lord, with whom he feels a sort of partnership.

By reference to the records of the Church, the ledgers of the Lord, its membership can be classified. Some will be on the right hand, and some on the left. Some faithful, and some unfaithful. It is not enough that one shall have had faith in God, repented of sin, been baptized, and received the gift of the Holy Ghost, for the Lord has said that if we offend in one point, we are transgressors of the law, and shall not be entitled to the fulness of its blessings.

Practical Blessings In Reach

IF all the wage-earners of the Church in Britain would pay an honest tithing, it would be possible to build a chapel for every branch within a few years, besides paying the running expenses of the mission, much of which at present comes from the tithes in other lands. Arouse ye saints, and put on the full armour of faith. "Show me thy faith by they works."

A record of these works is preserved in the mission office and at Church headquarters. Each member has one page or more in these ledgers. "And I saw the dead, small and great, stand before God; and the books were opened . . . and they were judged every man according to their works."—HUGH B. BROWN

ETERNAL NATURE AND FREE AGENCY OF MAN

(Continued from page 487)

that man has known. It merits the honest and thoughtful study of all who are interested in life.

The first great truth Joseph taught is that personal man, like the elements about him, is eternal. He was "in the beginning with God." He lived a personal life before this world began and will continue a personal life hereafter. In that pre-existent life man was invested by God with a spirit body whereby he became a son of God, free to move, to think, and to act. Due to this free agency, surrounded by a universe of law, some were more obedient to law and advanced further than others. These intelligent spirits participated in heavenly councils wherein the mortal life of man was planned, and the laws by which he would be governed determined.

Life in mortality is but a continuation of this earlier existence—the result of a carefully laid plan—an opportunity for personal growth through acquaintance with a new type of environment and a new order of matter. While in mortality man is not left totally in darkness concerning himself, for God, the Father, has revealed unto him knowledge of the eternal plan sufficient to man's needs. This plan and the principles of growth upon which it rests are designated as the Gospel of Jesus Christ, who initiated it. Man might live according to that plan or reject it or might live in ignorance of it. But always man is left to determine his own choices within the limitations of his environment—his progression or retrogression being a direct result of those choices.

God has not revealed the manner in which the spirit of man enters the tabernacle of flesh or the manner by which it leaves it. However, concerning the condition of man after he has left the tabernacle of flesh Joseph Smith has restored to the world some significant knowledge. Upon death the spirit of man "whether it be good or whether it be evil" enters into the spirit world, where joy or misery is his lot according to his state of mind of preparation to enjoy the spiritual environment. From the spirit world all are eventually raised by a reuniting of the spirit with the elements of earth to a state of resurrection wherein men shall stand once more with flesh and bone—but again with different capacities for joy or different glories, according to their preparation for those joys. In this resurrected state man may continue his progression throughout all eternities by obedience to the laws of progression.

The world needs to rejoice in the Prophet Joseph Smith and in the restoration by him of God-given knowledge concerning the eternal nature of man. Viewing life as an eternity causes man to re-weigh life's values, puts a premium upon personality, and brings understanding and peace in the midst of life's miseries and calamities. For man to view himself as a literal son of God, an eternal intelligence, is ennobling. It is conducive to constant effort for good, to courageous undertakings, to high moral living. It is necessary to any successful hope of human brotherhood and is a corollary to any belief in the economy of nature.

POETRY

SUNSET

By PAULINE CLAFFEY

Suspended in a lake of gold
Brief magic islands rest,
Midway between the earth and
sky
Against a gleaming west.

Along their low, smooth, sandy
shores
The golden waters flow
And picture in their glistening
waves
The cloud trees bending low.

Around these misty, violet isles
Soft summer breezes run—
Then night sinks softly o'er the
earth—
The artist's work is done.

REPRIEVE

By KATHARINE WELLES WHEELER

The night
Is a woman
Folding the tired hearts
Of her children close to her
heart
Till dawn.

DAY DAWN

By MARGARET JANE COLE

Take from me night with all its
plentitude
Of holy stillness diademed with
stars;
Take the barbaric noon, gorge-
ous with spars
Of multi-coloured light, clash-
ing and crude;
Or you may have the languor-
ous afternoon
That dreams, a pregnant pause
between the light
Of noon and evening. Steal
from me the bright
Couch of day at death, calling
the moon.

Take all of these, but leave me
that still hour,
The early morning when my
soul is bared
And in the eyes of innocence
'is shriven,—
There, where the wordy world
has lost its power,
And thought, like bird-wings
fresh awake, has dared
The sweet, remote interstices
of heaven.



Night over the Hawaiian Temple

Q: Has science found any physical evidence for a universal flood?

A: Yes. In Devonshire they have found vast areas of buried fish, scales in place, fins extended as in life, disclosing that they were killed simultaneously in enormous masses and suddenly buried by a great upheaval. In Siberia mammoths have been found buried as deep as 100 feet beneath the frozen earth's surface. When the animals were examined, unchewed and undigested food was found inside them. The only reasonable explanation for this phenomenon is that these animals were suddenly overwhelmed and buried by a mighty upheaval of the earth's surface. This would agree perfectly with Genesis 7: 11, "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

July 30th, 1837:—In the River Ribble, nearby Old Ram Bridge, Preston, Lancashire, the first baptisms of the Church in Great Britain were performed. Nine persons were baptized.

July 30th, 1837:—Before 5,000 people in the market place at Preston, Elder Isaac Russell gave the first Mormon public open-air meeting in the Isles.

August 2nd, 1847:—The first survey for the planning of Salt Lake City was started. Historians are always complimentary to the engineering and scientific knowledge of Elder Orson Pratt, who, with the aid of instruments brought from England by Elder John Taylor, determined and recorded the latitude, longitude and elevation, and plotted the city proper.

August 3rd, 1831:—The Prophet Joseph Smith dedicated the site for the erection of the temple in Independence, Jackson County, Missouri.

August 4th, 1837:—Elders Heber C. Kimball and Orson Hyde confirmed those who were baptized members of the Church on July 30th.

August 5th, 1861:—Missionary activities were first started in Holland with the arrival of Elders Paul A. Shettler and Van der Woude in Rotterdam.

ROCHDALE GAME BROADCAST

ROCHDALE GREYS, National Baseball Champions, have again reached the National Cup Final, which will be played next Saturday, August 5th. The game is to be broadcast over the North Regional programme at 4.00 p.m. which will give members and friends throughout Britain a chance to hear of how the team fares this year.

PERSONAL

LEE-CLAYTON—On Sunday, July 16th, Brother Sydney Lee and Sister Violet Clayton of Luton Branch were married by District President Andre K. Anastasiou at "Ravenslea." South London.

From the Mission Field

Departing Missionaries—

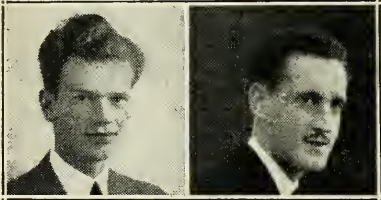


Elder Butler

Elder Miller

Elder D. Maxwell Butler, who has laboured in Birmingham and Irish Districts and in the Millennial Chorus, was honourably released on Wednesday, July 26th, and will return to his home in Snowflake, Arizona.

Elder Burton S. Miller, who has laboured in Birmingham, Liverpool and Scottish Districts and in the Millennial Chorus, was honourably released on Wednesday, July 26th, and will return to his home in Salt Lake City, Utah.



Elder Barrett

Elder Richards

Elder E. LeVerl Barrett, who has laboured in Norwich and Scottish Districts, being supervising elder of the former, was honourably released on Friday, July 21st, and will return to his home in Salt Lake City, Utah.

Elder Philip L. Richards, who has laboured in Birmingham and Scottish Districts and in the Millennial Chorus, was honourably released on Friday, July 21st, and will return to his home in Salt Lake City, Utah.

Appointment—

Elder Don C. Call was appointed circulation manager of the MILLENNIAL STAR on Monday, July 31st.

Transfers—

Elder Barton R. Bowden was transferred from London District to Leeds District on Saturday, July 22nd.

Elder M. Floyd Clark was transferred from the British Mission Office to the Millennial Chorus on Monday, July 31st.

Elder S. Grover Rich was transferred from London District to the Millennial Chorus on Monday, July 17th.

Arrivals and Assignments—

The following travelling elders to labour in the British Mission arrived on board the s.s. *Empress of Australia* on Tuesday, July 25th, and were assigned as follows: Merlin L. Andrew (Trenton, Utah) to London District; Nolan R. Taylor (Ogden, Utah) to the Millennial Chorus; Max V. Murdock (Kyle, South Dakota) to Scottish District; Cyrus B. Clay (Thornton, Idaho) to Scottish District; and Orville Webb (Lordsburg, New Mexico) to Irish District.

Doings in the Districts—

BIRMINGHAM—With a weekly attendance of approximately 35 members and friends, Weoley Castle Sunday School, recently organized, is growing rapidly. The Sunday School was inaugurated under the direction of missionaries with the able assistance of Brother and Sister William St. John Yates. On Sunday, July 16th, President and Sister Hugh B. Brown visited this new Sunday School which holds regular meetings in the Community Hall.

HULL—On Friday, July 28th, Sister Mary Ann Northgraves, for twenty-nine years president of Gainsborough Branch Relief Society, was presented with a gift on the occasion of her eightieth birthday. Sister Northgraves has been president of the organization since it was started in Gainsborough Branch in 1910.

Sister Marjorie Fitchett gave an address on the Word of Wisdom at the regular meeting of Gains-

borough International Order of Good Templars, on Thursday, July 20th.

IRISH — A baptismal service was held in Belfast Branch on Tuesday, July 18th. Ruby Brown was baptized by Elder D. Maxwell Butler and confirmed by Supervising Elder John Austin Shaw. Elder Shaw conducted the meeting and Elder Richard P. Smoot delivered an address.

Atop historic Cave Hill, Belfast Branch sponsored a campfire service on Wednesday, July 19th. Elder Emmett L. Brown directed the meeting and activities, and talks and stories were given by Elders John A. Shaw and J. Allen Jensen. At the conclusion of the meeting, marshmallows were toasted at the fire and community singing was led by Elder Jensen. A large crowd of members, friends and spectators enjoyed the programme.

LONDON — On Sunday, July 9th, Brother Samuel Hislop, member of the London District Council, was released from office of president at the re-organizing of Catford Branch. Brother Wilfred Wood was sustained as president, with Brother Frederick Neal as first counsellor and Brother Calvin Mount as second counsellor.

On Saturday, July 15th, South London M.I.A. sponsored a picnic under the direction of Brother William Bickerstaff and Sister Gwendoline Silsbury, M.I.A. presidents. The party, numbering 52 members and friends, took the train to Richmond and hiked from there to Hampton Court, where a sing-song and picnic lunch were enjoyed by all.

Refreshments are being sold at each weekly meeting of South London M.I.A. and the proceeds are being placed in the Edinburgh Conference Fund. The fund is growing rapidly and members are enthusiastic and hope to have a good representation at the Scottish conference.

London District Presidency and Council held the second semi-annual Priesthood convention on Saturday, July 8th, at North London Chapel. Two sessions were held with a banquet during the interlude. Elder Aldon J. Anderson, Jr.,

Supervising Elder David S. King and Brother James R. Cunningham were speakers during the first meeting, the latter part of which was given to testimony bearing by all present. President Hugh B. Brown was guest of honour at the dinner where 56 members of the Priesthood were in attendance. During the final session President Brown and District President Andre K. Anastasiou addressed the congregation of approximately 75.

LIVERPOOL — The recently re-organized Relief Society of Burnley Branch held its opening social on Monday, July 17th. The social was conducted by President Lillian Moore and games and entertainment were directed by Sisters Lillian Owens and Olga Wilkinson. A supper was served under the supervision of Sisters Moore and Edith Ann Speight. During the evening special items were presented by Brother Clifford Hartley, and Sister Jean Moore gave a recitation.

On Wednesday, July 19th, Liverpool Branch held a concert in the branch chapel in aid of the Children's Summer Outing Fund. A "fairy play" was given by the branch children. A one-act play was given by the adult members, entitled "The Panic," and several short items, including musical selections and monologues, were also presented. Over 60 members and friends were in attendance. Refreshments were provided at the conclusion of the concert.

MANCHESTER — On Monday evening, July 10th, a concert sponsored by the Relief Society and Priesthood organizations was held in honour of Sister Marianne Wiscomb, lady missionary, who was recently transferred from Manchester District. A programme was arranged by Sister Kathleen M. Woodhead, president of the Relief Society, and Brother Frank Kelsh. Sisters Woodhead, Rhoda Greenhlagh, Emily Howarth and Bertha Butterworth presented a choral selection from "Village Wedding," accompanied by Sister Elizabeth Buckley. A musical number was given by the district missionaries, Elders John W. Palmer, Harold L. Allen, A. Wayne Richardson,

Ralph J. Tingey, Clovis H. Jordan, Supervising Elder Max W. McKeon, and Lady Missionaries Mildred Page and Eleanor Amott. A song was presented by Sister Lillian Butterworth, accompanied by Mrs. Lillie Hoyle, and a solo was also given by Sister Eunice Turner, accompanied by Sister Elizabeth Buckley. Elder Ralph J. Tingey and Brother Frank Kelsh entertained with a period of joke-telling. A quartet, comprised of Brothers Richard Melling, Jack Teale, George Fogg, and Hervert Woodhead, Jr., presented a musical item. Elders Harold L. Allen and Clovis H. Jordan entertained with an impersonation of ventriloquism. At the close of the concert Sister Wiscomb was presented with a complete volume of the works of Shakespeare by Sister Kathleen M. Woodhead on behalf of the members and friends of the Relief Society and Priesthood Organization of Rochdale Branch. Refreshments were served during the evening.

A social was held in Oldham Branch under the auspices of the Sunday School on Saturday, July 15th. Superintendent Janey Pelson was in charge of the evening's meeting and arranged a miscellaneous programme given by members. Six prizes were given for the best entertainers and the proceeds of the social were given to the Children's Trip.

NORWICH—On Sunday, July 16th, a baptismal service was held at Norwich Branch Chapel. Mabel Elizabeth Boar and Herbert Charles Parker were baptized by Elder Grant V. Gay and confirmed by Elder Lyle M. Ward; Thomas L. G. Stafford was baptized by Elder Gay and confirmed by Supervising Elder Milton D. Garfield. Branch President Alfred Woodhouse and Elders

Garfield, Ward and Kenneth K. Barker addressed those in attendance. Elder Garfield presided during the service.

NOTTINGHAM—A social, in which the entire programme of recitations, dialogue and song was given by children of Nottingham Branch under the direction of Sisters Zara Sabin and Verla Ashcraft, lady missionaries, was held on Saturday, July 22nd. The entertainment was sponsored by the Sunday School under the direction of Superintendent Harry Hall. Games and refreshments were enjoyed by young and old and the funds obtained will be used for the Children's Outing.

SCOTTISH—A baptismal service was held recently at Govanhill Baths, Glasgow. Elder J. Alvin Campbell conducted the service, at which time the following were baptized and confirmed members of the Church: James Thomson, baptized by Elder Campbell and confirmed by Supervising Elder Paul L. Badger; and Christina S. H. Watson, baptized by Elder Badger and confirmed by Elder Hugh C. Brown. Addresses were given by Elder Badger and Elder Brown.

WELSH—A special Floral Festival M.I.A. meeting was held at Merthyr Tydfil Chapel on Sunday, July 16th, under the direction of Y.W.M.I.A. President Florence Pulman. A dramatization of the year's theme, "The Road to Happiness Through Love of Neighbour," was presented by Brothers Hubert Pulman, Emlyn Davies and Ralph Pulman, and Sisters Violet Evans, Florence Pulman and Olive Pritchard. Talks were given by Mr. Frank Weldon, M Man, and Brother William A. Perry, district supervisor.

DEATH

WALKER—Sister Lucy Ann Walker, 72, of Halifax Branch, died recently at her home in Halifax. Sister Walker had been a member of the Church for 42 years. Funeral services were conducted at the home by Supervising Elder Mark P. Lyman and Elder Carlos A. Phillips,

and the grave was dedicated by Elder Irwin S. Foster. A memorial service was held at the Halifax Branch, at which Branch President Frank Holroyd, Brother John C. Harrison, and Elder Phillips paid tribute to Sister Walker.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
West Front Room.
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Neaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

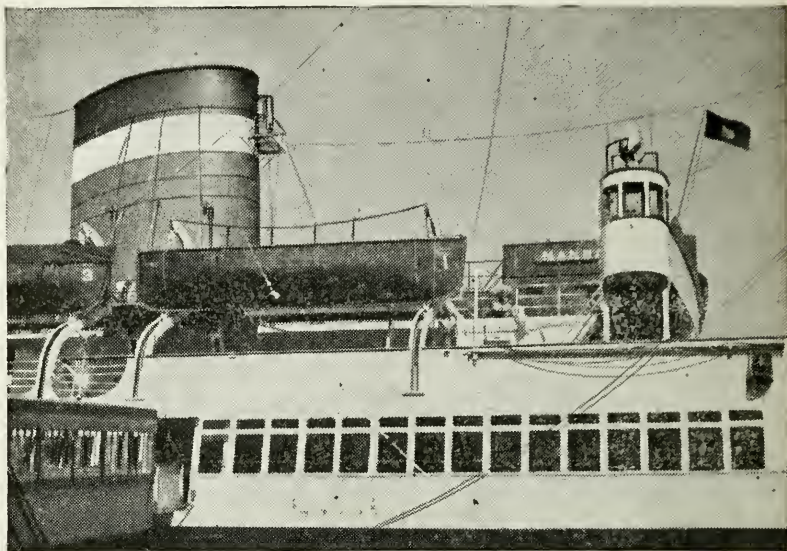
§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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